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# Christian Intelligencer.

"WERE ONCE THESE MAXIMS FIX'D—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'R THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

Vol. XV.

Gardiner, Maine, Friday, December 18, 1835.

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PUBLISHED EVERY FRIDAY MORNING FOR THE PROPRIETOR,

BY JOHN RAMSEY.

CLEAVELAND FLETCHER, Editor.

A SERMON,

Delivered before the Universalist Society in Portsmouth, N. H. Sunday, Nov. 8th, 1835, on resigning the pastoral office.

BY THOMAS F. KING.

Finally, brethren farewell. Be perfect, of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."—2 Cor. xiii. 11.

No man could, with a good conscience give advice like this, who should feel indifferent to the moral welfare of the persons to whom he might address it. The language of our text carries on its very face the evidence of the apostle's deep anxiety for the spiritual advancement of Corinthian brethren.

He had been the instrument employed by a benevolent Providence, to convert them from their heathenish state, and to make them acquainted with the sublime truths of Christianity. He was, therefore, their spiritual father, and they his spiritual children. In the two epistles which he addressed to this people he evinces a brother's faithfulness, and affection—he gives them such admonition and counsel as their peculiar circumstances required. And in closing his last official communication to this church, he says, as in the language of our text: "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind; live in peace; and the God of love and peace shall be with you."

We shall consider our subject in the order in which it lies before us—so that the first thing which claims attention, is the word "farewell." This is a compound word, which signifies, as is well known, to go on fairly, prosperously, or with felicity. It expresses most benevolent wish—it is virtually a prayer, that the kind Father of our spirits would so dispose the person or persons in whose behalf it is uttered, that they may pursue such a course of life as will ensure unto them the enjoyment of felicity.

There is not a human being on earth who is capable of moral action, but who desires this end—but what makes the object of every principal pursuit.

What happiness! on being's end and aim! Pleasure, Ease, Content? Wher' e'er you go, or something still which prompts the eternal sigh, or which we bear to live, or dare to die; still—near us, yet beyond us lies; check'd, seen double by the fool and wise; at celestial seed! if dropped below, in what mortals soil thou deign'st to grow? an opening to some court's propitious shrine, or deep in iron harvest of the field? Here grows? where grows it not? If vain our toil, e'er to blame the culture, not the soil."

This is the judgement of man, whose full insight into the principles of human nature, will not be questioned by those who have read and studied his masterly productions. Every man feels the evidence of consciousness, that he is influenced in his actions, by the desire of increasing the sum of his enjoyments. Is it demanded, why so many of the human race fail of happiness? The only rational answer which can be returned to this demand is, they have missed the path which leads to it. They have listened to the voice of the tempter, who promised them the most exquisite delights in sin, but sad experience has taught them, that it leads its infatuated votaries to the barren mountains of satiety and disgust.

Hence it follows that in order to farewell, we must act well. We must be faithful to all our responsibilities. It seems to be the order of Providence that peace of conscience, and the approbation of God in our souls, cannot be attained in any other way—So that St. Paul in bidding his brethren farewell, virtually exhorted them to shun every evil way, and to live in the constant practice of all the Christian virtues.

But he proceeds to some interesting specifications. He entreats them to be perfect, to be of good comfort, to be of one mind, to live in peace &c. There is a class of Christians who believe and preach the doctrine that perfection is a possible attainment here on earth—but we belong not to this class of Christians, because we recollect that the beloved disciple declared, that "if we say we have no sin, we deceive ourselves and the truth is not in us." It is true, that our Lord, while on earth, exhorted his disciples to be perfect, even as their Father in heaven is perfect—but we apprehend that our Saviour's meaning was, that they should aim at the highest excellence, so that they might always have something before them to stimulate their progress in the attainment of moral virtue; not that they could arrive in this

world or any other world, to the absolute perfection of Jehovah. We take a great pleasure in believing that the countless millions of God's redeemed children, will in the immortal state find ample employment for all their powers—in advancing onward, and onward towards the perfection of their Maker, yet without the possibility of ever reaching it.

What a sublime! what a rational sentiment! Was it not in view of this glorious destiny, that the apostle declared to the Philippians, "I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus?"

But in relation to the phrase "be perfect," in our text, it is conceded by Dr. Clarke that the original sense would have been more accurately expressed, had it been rendered, "be compact, get into joint again; let unity and harmony be restored." In the 9th verse of the chapter from which our text is selected, the apostle says—"and this also we wish even your perfection." Dr. Clarke gives the following paraphrase of this—"we cannot be satisfied that persons with such eminent endowments, and who have once received the truth as it is in Jesus, should be deficient in any of the graces that constitute the mind of Christ, such as brotherly love, charity, harmony, unity, and order." The Doctor vindicates the correctness of this paraphrase, by a criticism on the Greek word rendered perfection, in the passage under consideration. He shows that it signifies the reducing of a dislocated limb to its proper place:—and here as *Besæ* says in this passage "the apostle's meaning is, that whereas the members of the church were all, as it were, dislocated, and out of joint, they should be joined together in love and they should endeavor to make perfect what was amiss among them, either in faith or morals.

The next thing in the order of the apostle's exhortation is, "be of Good comfort." How could the Corinthians attain to this desirable blessing? It seems to us, that the only practicable way must have been by recurrence to the first principles of the religion which Paul had taught them, and from which they had in some good degree departed.

Paul had taught them that Jehovah was the source of all comfort. In addressing this second epistle to them, he says, "blessed be God, even the Father of our Lord Jesus Christ, even the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also abounds by Christ."

In the fourth and fifth chapter he states some of those principles from which it was their privilege as Christians, to derive the richest consolation. He tells them, "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory—while we look not at the things which are seen, but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal. For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven."

In the first epistle which he addressed to this church, he sates, and no doubt with reference to their consolation, that "as in Adam all die, even so in Christ all shall be made alive—that as we have borne the image of the earthly, we shall also bear the image of the heavenly"—and that the change which is to be wrought in all men at the consummation of the divine purposes, will fit them all to glorify God, and enjoy him forever.

We know of no view which it is possible for the human mind to take of the Divine government, and of the results of that government, that is so well calculated as this, to console the Christian amidst all the conflicts of this inconsistent world. If all evil shall terminate in good—if death shall be swallowed up in victory—if tears shall be wiped from off all faces—if the veil of ignorance shall be removed from every enlightened mind—and the love of God shed abroad in every heart—then the members of the church of Corinth, had the most abundant reasons to "be of good comfort"—for St. Paul taught them, that such would be the result of our Saviour's mediatorial labors.

Immediately after urging them to "be of good comfort," the apostle adds, "be of one mind." It is evident that there existed a very urgent necessity for the enforcement of this duty. The church had been rent asunder by intestine dis-

sentions. While one party had declared for Paul, another with equal zeal had declared themselves the adherents of Apollos—and a third party boasted Cephas as their leader—each party apparently forgetting that while indulging this factious spirit, they were departing widely from the genuine temper of the gospel.

We do not suppose, that when the apostle exhorted them to be of one mind, he designed to be understood that they must view every item of Christian faith and morals precisely alike—the apostle was too much of a philosopher—he was too well acquainted with the constitution of the human mind, to expect any such result. From different degrees of mental strength and activity, and various other causes which time will not permit us to specify, mankind cannot view every abstract proposition in precisely the same light, and it is the utmost folly to expect it, in this imperfect state of their existence.

There may be, and there ought to be for the peace of the church, a general agreement as to substance of doctrine, but beyond this, on minor points there should be no attempt at coercing the opinions of our fellow men. We do not approve of coercion on the subject of religion under any circumstances whatever; the mind should be left free to adopt its opinions according to the force of evidence. All attempts even among those who are the pledged patrons of a particular creed, to produce and enforce an absolute uniformity of opinion, has proved entirely abortive. We rest the proof of this assertion on an appeal to the history of the church.

Christians should strive to cultivate a spirit of charity for each other, so that they may keep the unity of the spirit in the bonds of peace. It is in this sense that the apostle should be understood in the text, as urging his brethren to "be of one mind, and to live in peace."

In order that we may live in peace, and enjoy this estimable blessing in our social intercourse, it is indispensable that we do justly, love mercy, and walk humbly with our God. We must carefully avoid the doing of every thing that would be a just cause of offence or provocation.

How could the Corinthians attain to this desirable blessing? It seems to us, that the only practicable way must have been by recurrence to the first principles of the religion which Paul had taught them, and from which they had in some good degree departed.

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Dr. Clarke's paraphrase of this clause very happily as we think, presents the idea the apostle intended to convey.—"While ye are full of contentions, dissensions, and discord, peace can have no place among you; and as to love, the fulfilling of the law, that worketh no ill to its neighbor, it has necessarily taken its flight. Love cannot live, neither exist, where there are brawls, contentions, and divisions. And when neither peace nor love is to be found, there God cannot be."

Brethren—I selected the text just briefly explained in your hearing, because it appeared to me appropriate to the present occasion, as it is well understood that this is the last sermon I am to deliver in this house as the regular Pastor of your society.

It is you may well suppose, an occasion of peculiar trial to my feelings. Seven years since, on the 15th of the past month, I had the honor to be installed your Pastor; and from that time to the present we have lived in the utmost harmony and peace.

But it is the order of Providence that we separate—for I fully agree with the immortal bard, that there is "a Divinity which shapes our ends, rough hew them as we will"—or as the sacred penman expresses the same thought, "it is not in man who walketh to direct his steps."

I should do great injustice to my feelings, and violate a clear conviction of duty, were I to suffer this opportunity to pass without bearing testimony to your uniform kindness and faithfulness to myself and family—so that you may readily conclude that my removal hence, is by no means induced from the slightest disaffection towards your united happy and flourishing society. Other considerations entirely, have influenced my choice which it may not be expedient here to specify.

I shall leave Portsmouth with deep regret, inasmuch as I shall leave a host of warm-hearted, devoted friends to sojourn among strangers—but I shall trust in that God, in whose hands, are the hearts of the children of men, and who can

turn them as the rivers of waters are turned.

A few words respecting the course of my ministry since I have been your pastor, and I shall bring this subject to a close. The ministry of the gospel is emphatically the ministry of reconciliation; and as a professed minister of this gospel I have labored with all sincerity of heart to reconcile man to God.

In order to effect this desirable end I have endeavored to present the proof which religion and the course of Providence afford of the Divine benevolence. I have endeavored to show that God is the common Father of man kind, and to demonstrate the moral obligations which devolve on our race, as growing out of this relation. I have uniformly taught that the mission, ministry, suffering, death, resurrection and ascension of Jesus, are to be regarded as a manifestation or commendation of God's love to the children of men, and that as Jesus came to save the world, he will not be disappointed of his object, but shall see of the travail of his soul and be satisfied.

In relation to morals I have labored to impress upon the minds of my hearers, a sentiment which I deem of high practical importance, viz. That duty and happiness are inseparably connected under the government of God, and that vice, both in its immediate and remote consequences, punishes itself.

I trust that these labors have not been altogether useless; but that they have been instrumental in turning many from darkness to light, and from the power of satan unto God.

As this is the last time I am to address you as your pastor, you will pardon me, if I entreat you by all your hopes of happiness to persevere in every good word and work, that you may become as a city set on a hill which cannot be hid.

Remember, brethren, that professions are nothing without a corresponding course of conduct; and that to be inconsistent Universalists, it is requisite that we should cherish sentiments of piety towards God, and benevolence towards man.

Let me entreat you to foster every institution in the bosom of your society that is adapted to promote the growth of virtue, and happiness; and depend on it, no other kind of religion is worthy the attention and support of a rational being.

Besides, to be always engaged in exposing error, is calculated to soar the mind towards its advocates. We are never in greater danger of becoming uncharitable, than when criticizing the doctrines of an opponent for the purpose of exhibiting their imperfections to the world.

For, while engaged in this business, we are apt to entertain the notion, that, in making a display of defects in the opinions and arguments of others, we manifest our own sagacity; and when self-esteem, or pride of opinion enters into religious controversy, no prudent man will warrant a favourable result.

Opposition to error never yet made an intelligent being a sincere lover of truth. And hence, I would have it impressed upon the mind, that, in the investigation of religious doctrines, it should always be our leading object to learn what will be useful to ourselves, and beneficial to others, rather than to make ourselves merry with the imperfections of human opinions. In this respect, though I say it with great diffidence to the superior wisdom of others, there is room for improvement in the denomination of Universalists; and many have yet to learn, that the downfall of one system of belief will never build up another. A knowledge of error will do us no good, unless accompanied with a knowledge of the truth. It is truth, and that alone, which maketh free indeed. It is an ardent love of truth which will qualify us for using our liberty as not abusing it. And it is obedience to the truth as it is in Jesus, which constitutes the good man—and the good are the only persons who are truly and permanently happy.—Pioneer and Liberalist.

## EXTRACT.

"Let me not be misunderstood, when I thus earnestly insist upon the necessity of female education. I do not mean that our daughters should be rendered capable of becoming teachers of classical literature, or professors of the sciences; but I would have them intimately acquainted with all useful branches of human knowledge. I would have them sufficiently versed in the learning of the ancients, to be able to lay the foundation of a classical education in their sons; I would have them so well skilled in those elegant arts, which form the embellishments of life, that they may be able to improve to the utmost the developing taste of their daughters; and, above all, I would have them deeply and thoroughly imbued with the knowledge of the scriptures—the wisdom which cometh from above—the pure and holy and liberal principles of that religion, whose founder was the Redeemer of a world."

## CHRISTIAN INTELLIGENCER.

"And from whence her evidence from the Press."

GARDINER, DECEMBER 18, 1835.

## THE DYING MAID.

During the first year of my ministry I was extremely backward in performing that important duty of a clergyman, *tis*: visiting the sick and dying, and in fact even to this day I have an aversion to it which is impossible for me to overcome. Why it is so, I know not, but such is the fact. It is not because it produces unpleasant emotions; I do not shrink from a contemplation of death; I know the frailty of human life, that it is even as a shadow that continueth not, and that while I am penning this article the tender cords of existence may snap unsunder, and leave me slumbering in the arms of death; but yet there is a certain something which deters me from visiting even my particular friends when disease has taken possession of the mortal part. In the summer of 1829, as I was travelling in the eastern part of this State near the close of day, I stopped at a beautiful little cottage on the western bank of the "Union River" to enquire my way to an Inn that myself and horse might find refreshment, and rest during the approaching night. I stepped to the cottage door gave a gentle tap and immediately an interesting lady about forty stood before me; ere I had time to make the necessary inquiry, she very politely invited me in; I could not resist, I entered and seated myself directly opposite her. The marks of early beauty were still visible upon her face worn features, and I thought I discovered a restlessness in her manners, an uneasiness which betrayed the deep bitterness of her soul. I was determined to know the cause of her sorrow, perhaps (thought I) I can ease the tortured heart and administer consolation to the wounded spirit; but ere the words dropped from my lips, a little girl entered and said to the lady, mother, *Julia is a dying*—the cause of her grief was apparent, she flew to an adjoining room with all the ardor of a fond mother, while in order to seek a resting place, and escape beyond the sound of the groans of the dying, arose to depart. The mother met me in the entry sighing and sobbing as if her heart would burst, and entreated me not to leave her—My daughter says she is in deep distress the hand of death is upon her and will you not endeavour to sooth her perturbed spirit, and point the way to the land of rest. I have seen you before sir, I have heard you advocate the cause of a dying woman, I have tenanted to the consolations of the gospel which you imparted to a dying father. O, repeat the same words to my child and she will yet die in peace—tell her of the unchanging goodness of her God, and the veil of terror which has been thrown around her imagination by the ministers of darkness, shall yet be torn unsunder. Reluctantly I turned, and entered the room of the sufferer. I cast my eyes upon the beautiful victim of death, and her bosom was heaving with anguish; the king of terrors was indeed making rapid advances; the blood flowed sluggishly through its channels, and not a vestige of hope remained. I knelt by her side, and with one hand on her marble forehead, and the other extended towards heaven, I prayed fervently to God to give her unfeigned repentance for all the errors of her past life, and steadfast faith in Jesus Christ, that her sins might be blotted out by his mercy and her pardon sealed in heaven before the lamp of her existence should be extinguished. As I closed my supplications she lifted up her languid eyes, gazed upon me with earnestness, and with a voice of terror inquired, Am I dying? speak and let me know the fact. I replied gently, *the tide of life is fast ebbing*; she quickly rejoined, I cannot die, if I do, I am lost forever. What shall I do? I have no Saviour in heaven to whom I can make application in this dread moment. I quickly replied, Why give place to such apprehensions? Why conceive that you have no Saviour? Is the arm of the Lord shortened that he cannot save, is his ear heavy that he cannot hear? Doth not salvation still belong to him? Is he less merciful because he afflicts the children of men? I know that all power indeed belongeth unto God; but I have no proof of my interest in the Redeemer—no manifestation that I am the purchase of Emmanuel's sufferings! I once cherished a hope that I should be happy hereafter, yea that all the race of Adams should enjoy perfect bliss in the regions above, but alas! I have been deprived of it at a time when I most needed it; What demon in human shape has deprived you of this hope—What minister of Satan have you been conversant with? What proof do you require to convince you that you are yet the child of God? Are you not a sinner? Were you not lost? And is not Jesus Christ the Saviour—the compassionate Redeemer of every son and daughter of Adam? Did he not come to seek and to save that which was lost? And shall he seek in vain? Shall he not find? Is not your spirit a portion of the Almighty and will he banish eternally from his presence his own off-

spring? You are wrapped about in a cloud of error if you think so;—in the word of God there can be no deception. The declarations of Jehovah are worthy of all acceptance. All his holy prophets since the world began have proclaimed UNIVERSAL SALVATION—the restitution of all things, and the wiping of every tear from off every face; the mother sighed, a gleam of hope was seen upon the countenance of the dying maid—a change came over her—the last breath quivered upon her lip—the spirit burst from its clay tenement and winged its flight to a purer and better world. I turned to the mother, and addressed to her a few words of consolation and then took my leave; I was soon well provided for, in a small country tavern about three miles from the cottage that I had just left. While drinking my tea I inquired of "mine host" who was a very intelligent man, respecting the young lady whose death I had witnessed. From him I learned that she was a daughter of a widow, who had recently buried her partner. They had resided in town but a short time, but were universally respected. The father of the mother I knew very well before he died, I attended his funeral the year previous. He was a Universalist in every sense of the word, and had brought up his children in the same precious faith. The mother of the young lady had early instilled into her mind the same principles, and she supposed they had taken so deep a root that it was impossible to eradicate them, but in this she was mistaken. After having been worn down by a lingering disease—the intellect naturally sympathizing with the body, and her judgement consequently weak or scarcely existing, it was not strange that her faith was shaken by the wily arguments of a neighboring clergyman who frequently visited her during her sickness; he assured her unless she renounced her belief in the doctrine of a world's salvation, an eternity of suffering awaited her; this was too much for the mother, she saw the fallacy of his arguments as well as the injury to her daughter which must necessarily follow if she permitted him to continue his visits. She therefore mildly expostulated with him in regard to the course he was pursuing towards her daughter, pointed out to him the unreasonableness of his doctrine and requested him to discontinue his visits. He did so, but he had visited her once too often, he had already shaken her faith in the goodness of her heavenly Father, and embarrassed the last moments of her life. I was told, that *Julia is a dying*—she was the most interesting of her sex and possessed those indescribable excellencies which command admiration and captivate the heart. But her virtues and her loveliness could not shield her against the arrows of life's insidious enemy. The flowers of six summers have bloomed and faded around her resting place, and the hearts, in which her early exit planted the thorn of anguish, are soothed with the most rational belief that,

"The winter blast of death  
Kills not the buds of virtue; no, they spread,  
Beneath the heavenly beam of brighter suns,  
Through endless ages, into higher powers."

God is a being of infinite goodness, hence he will confer the greatest possible happiness upon the creatures he has called into existence. *He is love*. All are the objects of his love, we tasted of his bounties before we were capable of acknowledging the source from whence they came. He changes not—what he once loveth, he loveth to the end. "He is the Father of light in whom there is no variableness nor shadow of turning." It is his will that all should be saved. "For this is good and acceptable in the sight of God our Saviour who will have all men to be saved." He sent his Son into the world to fulfil his desires. I came not to judge the world, but that the world through me might be saved." The apostles of Christ uniformly preached in accordance with this design. "Warning every man and teaching every man, that we may present every man perfect in Christ Jesus." This work shall be finished, every thing shall be done in God's own time. For he declares "My counsel shall stand and I will do all my pleasure." Death the last enemy shall be destroyed, and God himself shall be all in all. He will not only be in all, but he will be *all* in all; he will be the only living principle in the universe. Amen. *So mote it be.*"

"God promised Abraham that in Christ all the families of the earth should be blessed." Bless with what? Temporal blessings says our opponent; but we say spiritual blessings. Mankind were blessed with temporal blessings before the promise was made by God that they should in future be blessed in him. Christ is a spiritual and not a natural Saviour. He came down from heaven as the true bread to give life to the world not in a natural, but in a spiritual sense. He came to give eternal and not natural life—to impart heavenly and not temporal substance.

## THE MENDON CONTROVERSY.

The controversy recently had at Mendon

(and of which we have spoken before) between Revs. Adin Ballou and W. P. Apthorpe, the former a Restorationist and the latter a Congregationalist, turns out to be a failure on both sides if we may judge from the accounts given of it by the disputants themselves. Both of them claim the victory, and each accuse the other of quailing under the forcible arguments there offered. Br Adin! you had the best side of the question, can you convince Mr Apthorpe you got the better of him in the discussion?

## DEDICATIONS.

We learn from the Trumpet that a large Meeting house recently erected in Williamsburg Vt. of which one half is owned by the Universalist, was dedicated to the service of Almighty God on the 9th inst.

The Meeting House erected by the Society of Liberal Christians at Amherst N. H. (says the Messenger) was dedicated and set apart to the worship of God on 24th ult. Introductory prayer by Rev. Mr. Emmons of Nashua; the Dedictory Prayer by the Rev. Mr. Dean of Boston and the Sermon was preached by the pastor, Rev. Lyman Maynard, from Acts 17: 24, which will soon be published.

## NEW SOCIETY.

A society of Universalists was formed at South Dennis Mass. on the 23d of November; and one recently in Thetford Vt.

From the Universalist Union.

## LETTER III.

Ship Caledonia, at Sea, Sept. 15, 1835.

MESSRS. EDITORS.—It was remarked I believe, by Dr. Johnson, that a ship was a prison with the chance of being drowned. There is, perhaps more truth in the remark that those who live upon the deep waters would be willing to acknowledge. Men like to be accounted free, whether they are so or not; one thing however is very certain, if the fare which the ship provides is better than that of the prison house, the confinement is equally absolute. The ocean which throws around you its unfathomable depths, presents a barrier as difficult to overcome as the strongest locks and the heaviest bolts.—In either situation the source of amusement must be found in the mind, and if that is altogether barren, then is man a prisoner indeed. I have indulged in these prefatory remarks as an apology for the character of this communication. In my former letters I have given a description of the few novelties which external objects supply on the bosom of the ocean, and I am now entirely thrown on my own resources for matter on which to write. Under these peculiar circumstances, I hope to obtain the indulgence of your readers, if I make my meditations the occasional subject of a communication. I do not intend to sermonize, if I sometimes venture to moralize, but I propose to lay before them the train of thought which has served to beguile a tedious hour, hoping that what may have amused me, may not be altogether uninteresting or wholly unacceptable to them.

Last Friday and Saturday we experienced a fresh breeze from the southwest bearing us along at the rapid rate of eleven miles the hour. Though the breeze did not increase to a gale, yet the sea exhibited all its wild commotion and while I have leaned over the vessel's quarter, I have been lost in admiration in experiencing amidst the war of elements the mighty power of human arts. What a triumph has the gigantic mind of man accomplished! I have endeavored to appreciate its magnitude by introducing in the vision of my mind, some untutored child of nature who had never wandered beyond the precincts of his forest home. I place him on some beetling rock whose base is washed by the Atlantic wave,

"Where Andes, giant of the western star  
With meteor stardard to the winds unfurled  
Looks from his throne of clouds o'er half the world."

While from this giddy height, he marks the wild tumult of the deep; while he sees the foam and hears the roar of the breaking wave, I narrate to him the wonderful conquest of human invention. I inform him that the vast ocean which he contemplates extends three thousand miles before its wave breaks on another shore. Rough and boundless as it appears, yet man can safely traverse its tumultuous bosom, visit the regions beyond the rising sun and return in safety to the very spot where he now stands, and when the bright orb of day is hiding himself in the western wave. The story to his ear would seem incredible and appear to his eye rather as some vision of the fancy, than the rehearsal of sober truth. But let the light of science dawn upon his mind and incredulity will vanish before its bright blaze. He will soon understand that the placid lake on which he paddles his light canoe, is the same element as that heaving ocean which now bounds his horizon. If its surface is rougher, it only requires a stronger vessel to contend with it. The bark which supplied the materials for the canoe grows on the same tree which properly fashioned, will furnish a portion of that strong fabric, which may resist the most tempestuous sea. Instruct him in the arcana of seamanship, commencing in its simplest form. You may direct his attention to the bright object which is now floating before him securely riding

on the "mountain wave." Let him in on the language of the poet,

"Learn of the little NAUFRIS to sail,  
Spread the thin oar, and each the rising gale."

When the mind is satisfied that a thing can be accomplished it will be fruitful in the invention of expedients to bring it about. In the instance to which we have already alluded as illustrative of our remarks, the mind of the listening pupil begins to perceive the reasonableness of the instruction afforded him, and incredulity and stupid amazement continually decrease. He will shortly be prepared to follow on in the course of science, and as his mind expands: he will appreciate the power of the human intellect. Thus may he be led on step by step, and feel and know and understand the truth of that wonderful tale which on his uninstructed ear, sounded like the voice of fiction.

It is a common remark, and I fear too correct a one, that blessings freely and constantly bestowed, cease to excite feelings of gratitude; and this lack of grateful emotion does not arise from any badness of disposition, but from the want of duly reflecting on the immense value of the blessing, and how necessary its existence is to our comfort. It is no less a want of reflection which prevents our daily appreciating the works of art. We step on board of a ship, and securely traverse, with almost the same conveniences which we enjoy on shore, a thousand leagues. The sun by day and the stars by night, are the only guides which nature furnishes to light our path across the trackless waste of waters, and yet we arrive safely at the precise spot for which we first started. The frequent recurrence of such an event deprives it of wonder, but what a real object for admiration does it present! What industry must have been exercised before the tree of the forest becomes the sturdy ship! What ingenuity must have been called into action to meet the thousand demands, requisite to the perfection of the plan! What perseverance must have been manifested amidst almost innumerable disappointments arising from unforeseen circumstances! And after the ship has been constructed and launched on the element for which she was destined, what acumen of mind has been elicited, what power of reason exhibited in the science of navigating her over the expanse of waters!

On the morning of the Sabbath the wind shifted from the southwest into the north, and as the change was accompanied with a heavy rain and a squally weather, we were prevented from assembling ourselves together for religious services. Towards evening the weather cleared, and the wind settled in the northwest, and we were advancing with the present breeze as rapidly as we were before the change took place, only we have it on the opposite quarter of the vessel. We have thus far made an excellent run, and we are all in high spirits with the prospect of a speedy passage. If the wind should continue steady in the present quarter (and the weather has certainly a settled appearance) we may expect to be off Cape Clear by Friday morning. When we once come in sight of land, I am sensible that every attempt at reading and writing will be fruitless, and therefore I must make the best use of the present moment. Experience has taught me how impossible it is, under the pleasing excitement which the mind experiences in beholding the land after only a few weeks absence, to undertake any business which requires attention or mental application. How could it be possible for me to confine myself at my writing desk in the cabin, when every minute was opening to view some object of interest on my native shores. This is, I trust the last letter which I shall write at sea. I shall however continue my private journal and from it subtract for your columns any thing that may occur of interest, between this date, and my arrival in England. In the meantime I subscribe myself

Yours faithfully, C. F. L. F.

From the Electric Review.

## CRITICISM ON LUKE XV, VII.

"There shall be joy in heaven over one sinner that repents, more than over ninety-nine just persons that need no repentance."

The Jews, it would seem from their own writers, were accustomed to divide "just men" into two sorts. They had been sinners but had repented and become new men, they acknowledged to be "just men" in comparison with the wicked and with what they had been before. But they who had not been sinners or particularly faulty or vicious men but had left a fair course of life (like the young man in the Gospel who according to his own account had kept all the commandments from his youth,) they accounted good or holy men, perfectly just men. In illustration of this arbitrary distinction, Lightfoot refers to a custom which obtained among them at the feast of the Tabernacles, while the temple stood, for some of the elders and grandees of the nation to meet at night in the temple and sing such songs as these, which certainly savored more of self-flattery than devotion. Some of them sang this, "blessed be my youth which hath not shamed my old age." These, say they, were good and holy men, and had been men of good words from their first sprouting or growing. Others sang "Blessed be my old age that has made

amends for my youth." These latter, they said, were men of repentance, and they greatly undervalued this latter class compared with the former. Now it plain that if the self-righteous Jews made these distinctions, and established such a scale of degrees among themselves estimating their personal worth, and even undervalued those of their own body who are called men of repentance, who would be likely to treat with the utmost contempt, those whom they deemed publicans and sinners, which according to them did. This was the spirit rebuked by our Lord. The publican was at according to their theory a "man of no *repentance*," and was despised by the Pharisee who deemed himself a perfectly just and righteous man, his whole devotions consisting in a strain of self-exultation, and his prayer, if prayer could be called, being drawn up in the spirit of indictment against his offending brother, "God I thank thee," &c. The parable of the Prodigal is framed upon the same principle. The elder disdains his returning brother, "man of *repentance*," and arrogates to himself superior worth, exactly characterizing the self-sufficient Pharisees whose sentiments he embodies, and whose pernicious language he employs. In these exquisitely constructed analogies, our Lord reasons upon their own assumptions; supposing, not granting, they possessed the goodness to which they laid claim; and suggests that if they were as perfect as they presumptuously assumed to be, they would have no reason to complain that a greater sinner was pardoned upon his *repentance*, but ought rather to rejoice as God and angels do over every triumph of religious principle in a sinful world. But he crushed their own fancied fabric to the dust, by asserting that the conversion of one such sinner as they held in scorn was of far higher account in the estimation of superior beings, than the feigned and defective moralities of a hundred such outwardly sanctimonious, but really hypocritical men, as many of them were.

"There is joy in heaven over one sinner that repents, more than over ninety-nine just persons, (such as they affected to be,) who need no *repentance*." It might have been rendered not *more than*, but *rather than*; just as in another parable the publican is said to go down to his household justified *rather than* the other. Thus did our Lord effectually vindicate his own line of procedure in seeking the lost; rescue from contempt in all ages the subject of genuine *repentance*, and hold up to deserved censure those arrogant pretenders to excessive sanctity who, locked up in selfishness and pride, professed to be shocked and scandalized at the mere and condescension displayed by the Redeemer of the world, toward penitent and recovered transgressors.

## NEWS DEPARTMENT.

"And catch the manners living as they rise."

GARDINER, DECEMBER 18, 1835.

## THE MESSAGE.

We intended to have given our reader the whole of the excellent Message of President Jackson, but on reflection we have concluded to give only that portion of it which relates to our affairs with France. It is of so great a length that it would take up nearly all of our paper and we cannot very well spare so much room. The following remarks and synopsis we copy from the Portland Jeffersonian.

## THE MESSAGE.

It is with no ordinary pleasure that we are enabled to call the attention of our readers to the Message of the President of the United States, to both Houses of Congress, which enriches our columns of to-day. Among all the able and powerful State papers which have emanated from the same source, none, we believe, has given more general satisfaction to the American people than the present one. The firm, dignified, independent, and yet conciliatory tone with which it tells the story of our aggravated wrongs and the plain and lucid manner in which it exhibits the present situation of our relations and difficulties with the French government, received the unqualified and almost unanimous approbation of all classes of our citizens. The character of the Message—what we always maintained it would be—*peaceful*. And while it in no respect compromised the dignity of our own government, we believe it ought, and will prove to be satisfactory to that of France. With the frankness and simplicity of purpose, suited to the relation in which he stands to the American people, and as their Chief Magistrate, to the government of a friendly nation with whom we are at peace, the President reiterates to Congress his disclaimer and disavowal of all intention, on his part, of using in his former Message the language of menace toward France or of threatening her King with bad faith. Notwithstanding the document will be found entire in the preceding columns of our paper, we will quote here, a few passages from it, in order that our readers may see, at a glance, the happy manner in which the President, while explaining the intent and meaning of his language in the former Message, firmly but courteously declines, in respect to the French government, to enter into any explanation of it whatever. If the French ministry overheard the language of the former message and took offence at it, they have only to overhear the language of the present one, to see how little cause they had to complain, and hasten to do what justice and their own honor require should be done.

Speaking of the state of things as it existed at the date of the former message and of

the necessity at that time of calling the attention of Congress to the subject, the President says:

To this end, an unreserved communication of the case, in all its aspects, became indispensable. To have shrunk, in making it, from saying all that was necessary to its correct understanding, and that the truth would justify, for fear of giving offence to others, would have been unworthy of us. To have gone, on the other hand, a single step further, for the purpose of wounding the pride of a Government and people with whom we had so many motives for cultivating relations of amity and reciprocal advantage, would have been unwise and improper. Admonished by the past of the difficulty of making even the simplest statement of our wrongs, without disturbing the sensibilities of those who, by their position, become responsible for their redress, and earnestly desirous of preventing further obstacles from that source, I went out of my way to preclude a construction of the message, by which the recommendation that was made to Congress might be regarded as a menace to France in not only disavowing such a design, but in declaring that her pride and power were too well known to expect any thing from her ears.

After advertizing to the manner in which his intentions had been misconceived and his language misapprehended by the French ministry, the President adds—

The conception that it was my intention to menace or insult the Government of France, is as unfounded as the attempt to start from the fears of that nation what sense of justice may deny, would be vain and ridiculous.—But the Constitution of the U. S. imposes on the President the duty of laying before Congress the condition of the country, in its foreign and domestic relations, and of recommending such measures as may, in his opinion, be required by its interests, from the performance of this duty he cannot be deterred by the fear of wounding the sensibilities of the people or government of whom it may become necessary to speak; and the American people are incapable of submitting to an interference, by any government on earth, however powerful, with the free performance of the domestic duties which the Constitution has imposed on their nationaries.

The President further proceeds to note the disavowal made by the American Minister in Paris and to express his probation of it.

When it was understood that the ministry of the King took exception to my message of last year, putting a question upon it which was disavowed in its face, our late minister at Paris, in answer to the note which first announced a dissatisfaction with the language used in the message, made a communication to the French government under date of the 29th of January, 1835, calculated to remove all impressions which unreasonable susceptibility had created.

He repeated, and called the attention of the French government to the disavowal contained in the message itself, of intention to intimidate by menace—

—privately declared that it contained, and was

meant to contain no charge of ill faith

against the King of the French.

He (Mr. L.) thought it a duty to

make another attempt to convince the French government, that whilst self-reliance and regard to the dignity of others would always prevent us from using language that ought to give offence,

we could not admit a right in any

Government to ask explanations or interfere in any manner in the

communications which one branch of our

public councils made with another; that

in the present case, no such language had

been used, and that this in a former note

had been fully and voluntarily stated, before

it was contemplated to make the expla-

nation a condition; and that there might

no misapprehension he stated the terms

in that note, and every explanation

which could reasonably be asked, or hon-

orably given had been already made,

With respect to this communication

the explanations made by Mr. Liv-

ston, the President adds:—

When this latter communication, to

which I specially invite the attention of

the French government, was laid before me, I entered

the hope that the means it

obviously intended to afford, of an

honest and speedy adjustment of the

discrepancies between the two nations,

had been accepted; and I therefore

did not hesitate to give it my sanc-

tion and full approbation.

And lastly the President after stating

the course which the French gov-

ernment may finally adopt, is not yet

closed his review of this branch

the subject with the following char-

acteristic remarks.

John Howard Payne, who was ar-

rested by the Georgia Guard, in the

Cherokee country, has been released

after a detention of three weeks.

It has been reported from Mississip-

pi that a discovery has been made of

fraudulent speculation on the public

lands, of a million and a half of dollars.

Four men and a boy—Capt Obadiah

Rich, Jos S. Paine, Snow Rich,

and a boy that lived with Capt Rich

—were drowned by the upsetting of a

boat in going from Provincetown to

Truro, C. C.

The impostor, Mathias, made his

appearance in Fredonia, Chautauque

any event, however, the principle involved in the new aspect which has been given to the controversy is so vitally important to the independent administration of the government, that it can neither be surrendered nor compromised, without national degradation. I hope it is unnecessary for me to say that such a sacrifice will not be made through any agency of mine. The honor of my country shall never be stained by an apology from me, for the statement of truth and the performance of duty; nor can I give any explanation of my official acts, such as is due to integrity and justice and consistent with principles on which our institutions have been framed.

**SINGULAR CIRCUMSTANCE.**—We learn that a short time since a countryman came here to enter a piece of land, and when he had paid for it at the Receiver's Office, he had about 18 dollars left; he was at this time accompanied by a stranger, who appeared to act as an assistant.—In a short time, the countryman discovered the loss of his pocket book, money and land office receipt, and made the same known to a number of persons, without obtaining any clue to it, and then departed for his home. During the same day the stranger who had accompanied him, made a small purchase at a store on the west side of the river, and on going out of the door he slipped, it being very rainy, but recovered his natural position without falling; he called for assistance, and it was found he had broken his leg. A surgeon was called, and in dressing his limb, the lost pocket book, money and land office receipt fell out of the stranger's pocket, who was, after an examination, lodged in our jail, where he appeared to be doing well until one day last week he suddenly died. He said his name was Peter Palav, late from Ohio Penitentiary.—Ohio Republican.

**Accident to the dead.**—As an undertaker was yesterday removing the corpse of a female negro in a light wagon to a house in Laurens street, where it was to remain until interment, the horse, when at the corner of Franklin street took fright and ran away at a tremendous pace, upsetting the vehicle and its unconscious burden, which was thrown sprawling on the pavement, to the great consternation and alarm of a number of passers-by. The poor undertaker was at one time in some danger of being made a subject for the Linch Law, in consequence of being suspected as a resurrectionist. Before any very serious demonstrations of ill-humor, however, were manifested by the sovereign tribunal before which he was arraigned, he managed to make a satisfactory explanation, and he was suffered to depart in peace.—N. Y. Trans.

**A SUBJECT OF REGRET.**—Why should the reasonable creature man become his own enemy, disregard his rational being and happiness, and destroy all that is noble in himself by indulging in intemperance? This though to the reasonable mind, one of the greatest outrages ever committed on propriety and decency, has become one of the most frequent, which are practiced in our country. This is certainly a subject of regret. Parents, be cautious that the example you set be not such as may lead your sons into this vice. Young men, you are too noble, too glorious, in your reasonable nature to render it fit that you should be governed by appetite and passion. Be careful that you keep in the path which reason dictates, and you will shun intemperance and avoid its bane.

**HUGE TURNIP.**—A Ruta Baga was left at our office last week, which weighed 23 1/2 lbs. and girted three feet one inch. It was raised by David Plumer, Esq. of Wales. A few such turnips and a Rohan potatoe or two, would keep "starve to death" from a poor Editor for some time. It was a very handsome and well shaped root, but one of our village *Market Inspectors* which infest the streets upon four legs with a pair of horns, examining every bodies load, must needs bite off a piece of it by way of trial. We wish it had stuck in their weasand.—Farmer.

John Howard Payne, who was arrested by the Georgia Guard, in the Cherokee country, has been released after a detention of three weeks.

It has been reported from Mississippi that a discovery has been made of fraudulent speculation on the public lands, of a million and a half of dollars.

Four men and a boy—Capt Obadiah Rich, Jos S. Paine, Snow Rich, and a boy that lived with Capt Rich

—were drowned by the upsetting of a

boat in going from Provincetown to

Truro, C. C.

The impostor, Mathias, made his

appearance in Fredonia, Chautauque

county, N. Y. on Thursday of last week. He was solicited to give an exposition of his principles at a meeting appointed for that purpose, after which he was snow-balled by "the lads of the village."

Gen Cos, the brother in-law of Santa Anna, & the commander-in-chief of the Mexican army, operating against Texas, is only 22 years old, and is highly esteemed as a brave and honorable man even by the people of Texas.

**The Clergy of Iceland** have the authority, conferred on by law, to refuse to marry a woman unless she can write. The power is given upon the sound principle, that a woman must first be qualified to instruct her offspring before she be permitted to have them.

As Mr. —, of Jackson county, Indiana, was returning from a neighboring grog shop a few evenings since, he was most furiously attacked by a "Bear of the largest size," which he succeeded in "maul" to death with his fists, after a splendid contest of five minutes. Next morning, accompanied by two of his neighbors, he repaired to the battle field, when lo! he had killed a fine yearling calf.—Cincinnati Whig.

A pigeon alighted on the roof of a house at Flushing, and afterwards took shelter in the infirmary of the barracks. Being exhausted with fatigue it was easily taken; and on examination, was found to have under its wing a small piece of English newspaper, containing the price of Stocks at London, on Sep 23d. The conjecture is that the winged messenger had been destined for Antwerp, but was, driven out of its course by some bird of prey.

The New York Milkmen have raised the price of milk eight cents a quart owing to the high price of provender, which has risen 100 to 150 per cent.

**COMPLIMENTARY.**—An old clergyman, and a rather eccentric one withal, whose field of labor was a town in the interior of New England, one Sunday at the close of his services gave notice to his congregation that in the course of the week he expected to go on a mission—on a mission to the heathen—and the tears rolled down the good old man's cheek as he spoke. The members of his church were struck with alarm and sorrow at this unexpected announcement of their beloved pastor, who had for many years been "instant in season and out of season" among them, and one of the deacons, in anguish and tribulation, exclaimed, "Why, my dearly beloved shepherd, you have never told us one word of this before! What shall we do?" Oh, my dear brother," said the person, with the greatest sang froid, "I don't expect to go out of town.—Bangor Commercial.

Two metaphysicians debated the question whether the soul is matter or no matter. "I will prove to you," said one, "that it is matter: Suppose you were to knock out my brains?" That, said the other, "certainly would be no matter."

On Sunday night last ten of the prisoners confined in Baltimore County Jail made their escape by breaking through the wall, and letting themselves down to the ground by means of hammocks which two of them, sailors, had been permitted to use. One or two prisoners confined in the same apartment refused to go with their companions.

From the catalogue of Yale College for 1835-6, it appears that the whole number of students at that institution, is 573. The class just entered, contains 135, which, it is believed, is the largest Freshman class that ever belonged to any College in the Union.

By an arrival at Philadelphia, we learn that the Dutch government at Batavia, have made an extensive seizure of copper coin, and also seized the books and papers of some gentlemen belonging to the English establishment. The penalty of importing copper coin is death.

The importation of rum into the port of New Haven the past year, has been only one hogshead.—Formerly the imports were about nine thousand hogsheads a year. The commerce of the place has not fallen off.

The New York Sunday Morning News relates a case of gross brutality on the part of two police officers in that city. A very estimable and worthy lady called at a house in the north part of the city to enquire the character of a domestic—and on the following night the occupants of the house lost a large quantity of plate, by burglars. On the pretence that the

lady in question was the thief, she was seized in the street by two police officers, and dragged to the police office.

When she arrived there, no ground

for a warrant could be found—and the lady's husband being sent for, the person who preferred the charge, and the two police officers, were held to bail in the sum of four thousand dollars each, to answer for their conduct.

"My dear Mrs. Gadabout," said old

Mrs. Sitawhile, "when do you mean

to come and see me?" "Why, just as

soon as the days and nights git a little

longer, I shall certainly come." "Well,

pray do come," said Mrs. G. "if you

don't come then, I shall send for you

as sure as guns."

Cowan, the murderer of his wife

and two children, was hanged at Cin-

cinnati on the 27th ult. At the gallows

he confessed his guilt and warned

the audience against drunkenness,

which led him to the dreadful deeds

for which he was to die.

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## CHRISTIAN INTELLIGENCER.

103

## POETRY.

WHERE IS PLEASURE?—Rev. 5: 13.

Canst thou tell me, fairest creature,  
Fickle, vain, and full of pride;  
Beautiful in every feature,  
Yet unstable as the tide—

Canst thou tell me—say, fair maiden,  
Where the streams of pleasure roll?  
Where each breeze is freshly laden  
With the joys that cheer the soul?

Is it on the troubled ocean?  
Is it in the desert's gloom?

Is it in the world's commotion?

Or on victory's haughty plume?

Is it in the crowded mansions,

Where the great for pleasure meet?

Is it in the gayest fashions,

Which our apish people greet?

No, 'tis there that shades of sorrow

Blacken every scene of joy—

Every bright perspective morrow

Brings with it its on alloy—

Shades of woe are onward stealing,

Dark and drear, our bliss to mar;

Every joyful, happy feeling,

Has its peace-destroying jar.

Is it in the congregation,

Where the nations worship God?

Yes, 'tis here that consolation

Comes without the chastening rod.

Here the hopes of glory brighten—

Faith is ripe for clearer sky—

Here the Gospel beams enlighten

All that now in darkness lie.

Here is comfort—here is pleasure,

Here is peace for all mankind—

Here is meted without measure

Peace for every troubled mind.

Star and Universalist.

## DESULTORIOUS.

## DOMESTIC ENJOYMENT.

Nothing in the world is more lovely and attractive, than a well regulated family, acting as if they were one body, informed by one soul, where, 'if one member suffered, all the members suffered with it,' to see those who are embarked on one bottom, whose interests are inseparably united, and whose hearts ought to be so too—to see those acting in concert, adopting each other's cares, uniting their friendly beams, and jointly promoting their common happiness, is the most pleasing picture in human life, and must excite either our envy or our emulation. Behold the pleasing scene—the master of a family, influenced by the spirit of religion, walking before his house with a perfect heart! See him assiting, with soft language of conjugal affection, the cares of his partner, and, by a thousand officies, endearing himself to his little flock! See his kindness, his tenderness to his servants, and behold him smiling on all around; the mild influences of love run down through every branch, and diffuse general happiness. Here dwells peace and harmony; the hospitable dome unfolds its doors, and bids a cheerful welcome to the gentle visitor, whose enlivening conversation adds greatly to the pleasure of the scene; nor does the child of distress and want ever supplicate relief in vain. The child of misfortune seeks at such a dwelling for relief, with success. He knocks, and it is opened; he seeks, and finds, he asks, and receives.—Universalist.

## PICTURING,

There is nothing more lovely to my imagination, than the picture of an artless girl, tranquility gliding on to womanhood, in the seclusion of the parent bower. She is invigorated in her affections, by the ceaseless caresses of her nearest kindred, and her taste receiving its daily hue from the fresh and exquisite colours of nature, as she sees them in the grove, the fountain, the varying skies, remote from the tawdry artifices of a compact and crowded society. Her first lessons of love imbued from the lips of a mother; her only love taught her at the fire-side which has been from infancy her citadel of happiness; her emotions allowed to pursue their unchecked wanderings, through all her world, bounded, as she believes it to be, by objects with which she has always been familiar, and her rambles limited to her ancient neighborhood, like the flights of a dove in its native valley.

## TO YOUTH.

The evenings are growing longer, and many young persons will be released from their employers to spend this portion of their time in any manner they please. Here will be many hours, which if improved in study, will ensure to the youth a rich store of knowl-

edge. You never need be at a loss how to spend your evenings. Books and periodicals are plenty, and within the reach of every youth. We never knew of an individual who was particular to spend his evenings to the best advantage to be guilty of great misconduct. Study and reflection drive bad thoughts from the heart, but idleness is the mother of crime. The ignorant generally are those who fill our prisons and penitentiaries—those who hated instruction and advice—who despised their best friends, and listened to the council of deceivers.—It is common with useful and intelligent mechanics and tradesmen, whenever they wish to take apprentices and clerks, to enquire in what manner they have generally spent their evenings—what company they have kept—if they are fond of study. Such youth are always sure of good places, while the idle and the vicious loiter about a few years without any regular business, and as a last resort, take to the sea or get employment at some menial business. There is great encouragement for you to be studious and industrious—to be steady and virtuous in your habits—to spend your evenings to good account. If you have been careless in this respect heretofore, it is not too late to reform now. You may be useful to yourselves to your friends, and to mankind in general.

## DIAMONDS.

What a strange passion! what a curious disease! what a topic for speculative curiosity, is the thirst which some women feel for these precious articles! And, as if it was not enough to spend thousands of pounds on what paste and glass may be made to imitate, they must needs have better than their neighbors, and, in the desire to out-shine, forget every thing else. Many a handsome woman enters a room far prouder for the stones in her hair and on her bosom, than of all the real advantages nature has given her; and many an ugly woman has ruined her husband and starved her tradespeople, that she might have a larger drop to her necklace than lady Ballynya. Why? Is the handsome woman happier or even more admired? Is the ugly woman less ugly with her diamonds, than without them?—  
*The Wife, by the Hon. Mrs. Norton.*

ANECDOTE.—Mr. Taggart was an old fashioned clergyman, very plain and sincere in his manners. Being on his way to Washington, one winter, he encountered at a public house two young Democrats, who were very noisy in their professions of republicanism and attracted the attention of the whole company, by their violent denunciation of all Federal and Aristocrats. At dinner, however, they were very querulous in their calls upon the servants, and very fastidious about their food. The moment they came in contact with their inferiors, their manners were haughty, and unbending; but the talk about the democratic in politics was still kept up. One of them pushed a bottle towards Mr. Taggart, and asked him to take wine. The old gentleman politely accepted the invitation, provided they would allow him to give them a toast. This was gladly assented to, and the company suspended the play of knives and forks to listen to the attainment. The Dr bowed to the young men and gave them—"a little more REPUBLICANISM, and a little less TALK ABOUT IT."—  
*Greenfield Mercury.*

## IMPROVED CLAY AND BRICK MACHINE.

THE subscriber having recently made a valuable improvement for the manufacture of BRICKS by MACHINERY, with the application of HOT & COLD WATER POWER, offers it to the public. It is a complete labor saving Machine, as by Horse Power *thirty six or even more, finished Bricks may be cast in one minute, ready for drying.* Those who are engaged in the manufacture of Bricks should be provided with one of these valuable Machines, the cost being trifling, when the saving in labor is considered. Many experienced Gentlemen have examined the Machine and seen it in operation, and several of them have kindly tendered Certificates of their approbation of the same.

ROBERT RANKIN.

FRANKFORT, Me. 1834.

THE subscriber having purchased one half of the Patent right of the proprietor for the Counties of Lincoln and Kennebec, hereby gives notice that said Machine—may be seen in operation at East Thomaston. Those who are engaged in the brick business are respectfully invited to come and examine for themselves.

KNOTT CROCKET.

East Thomaston, August 21, 1835. f. 31.

NOTICE.

THE copartnership heretofore existing between Lovejoy & Burman is this day dissolved by mutual consent. All persons having demands against the firm are requested to present them for settlement, and all indebted are hereby called upon to make immediate payment to V. R. Lovejoy who is duly authorized to settle the same.

V. R. LOVEJOY,

OLIVER BUTMAN.

Gardiner, July 25. 29

V. R. L. would inform his former friends and customers that he still carries on his business at the old stand directly opposite the Farmers Hotel, where will be found every thing in the line of his business, CHEAP FOR CASH.

THE GARDINER SAVING INSTITUTION  
Incorporated by a act of the Legislature.

THE design of this Institution is to afford to those who are desirous of saving their money, but who have not acquired sufficient to purchase a share in the Banks or a sum in the public Stocks, the means of employing their money to advantage, without the risk of losing it, as they are too frequently exposed to do by lending it to individuals. It is intended to encourage the industrious and prudent, and to induce those who have not hitherto been such, to lessen their unnecessary expenses, and to save and lay by something for a period of life, when they will be less able to earn a support.

The Institution will commence operation the THIRD WEDNESDAY OF JULY, 16th inst. The Office for the present will be kept in Gardiner in the brick building nearly opposite the Gardiner Bank, where deposits will be received every Wednesday from 12 o'clock to noon to 1 o'clock P. M. Deposits received on the first Wednesday of Aug. : next and previous thereto will be put upon interest from that day. Deposits received subsequently will draw interest from the first Wednesday of the succeeding quarter agreeable to the by-laws.

Deposits as low as one dollar will be received, and where any person's deposits shall amount to five dollars they will be put upon interest.

Twice every year, namely on the third Wednesday of every January and July, a dividend or payment will be made at the rate of four per cent. per annum on all deposits of three months standing.

Although only four per cent. is promised every year, yet every fifth year all extra income which has not been divided and paid will then be divided among those whose deposits are of one year's standing in just proportion to the length of time the money has been in accordance to the by-laws.

It is intended that the concerns of the Institution shall be managed upon the most economical plan, and nothing will be deducted from the income but the actual expenses necessary to carry on the business, such as others at best, of little use. A judicious and useful combination has long been desired. This is recommended in the following cases:

The TRUSTEES will take no emolument or pay for their services, having undertaken the trust solely to promote the interests of those who may wish to become depositors; and no member of their body, nor any other officer of the Institution can ever be a bormover of its funds.

No deposits can be withdrawn except on the third Wednesday of October, January, April, and July, but the Treasurer may pay any depositor who applies on any other Wednesday for his interest or Capital or any part thereof, if the money received that day be sufficient for the purpose; and one weeks notice before the day of withdrawing must be given to the Treasurer.

The benefits of the Institution are not limited to any section, but are offered to the public generally. As no loans are to be made by this Institution on personal security, it is plain that this affords a safer deposit for the depositors than lending to individuals.

Monies may be deposited for the benefit of minors, and if so ordered at the time, cannot be withdrawn until they become of age.

Those who do not choose to take their interest from time to time will have it added to their principal or sum put in, and shall be put upon interest after three months; thus they will get compound interest.

The Treasurer, by the Act of incorporation is required to "give bond in such sum and with such sureties as the corporation shall think suitable."

The officers are

ROBERT H. GARDINER, PRESIDENT.

TRUSTEES,

Peter Grand, Esq., Hon. George Evans,

Edward S. Allen, Esq., Alfred G. Lithgow, Esq.

Arthur Berry, Esq., Mr. Henry B. Hoskins,

Capt. Enoch Jewett, Mr. Henry Jewett,

Mr. Richard Clay, Capt. Jacob Davis,

Rev. Dennis Ryan, Geo. W. Bachelder, Esq.

ANSEL CLARK, Treasurer.

H. H. HOSKINS, Secretary.

Gardiner, July 3, 1834. 28

D. NEAL, M. D.

D. H. MIRICK, M. D.

We the subscribers having made use of the

Horse Powder prepared by James Bowman Gardiner, Maine, most cheerfully recommend them to the public for Distempers and Coughs.

CHARLES SAGER, A. T. PERKINS, J. D. GARDINER,

FRANCIS BUTLER, JONATHAN KNOWLTON,

SAMUEL HODGSON, Pittston

E. J. HODGES, THOMAS D. ELAKE, M. D., JOHN H. ELDRIDGE, J. Augsta.

— A L S O —

T HE GEMINI "ROLLINS' IMPROVED LINIMENT" for Horses and Oxen, and even for Persons afflicted with Rheumatism, Strains, Sprains or Chilblains—it is not second to any other Liniment, British Oil or Opodeloc now in use.

23 1.

STIMPSON'S CELEBRATED BILIOUS PILLS.

COPARTNERSHIP FORMED.

W M. PALMER and H. G. O. WASHBURN

has this day formed a connection in the Book

and Book-binding business, under the firm of

PALMER &amp; WASHBURN.

Gardiner, Aug. 17, 1835.

34

CHARLES SAGER, A. T. PERKINS, J. D. GARDINER,

FRANCIS BUTLER, JONATHAN KNOWLTON,

THOMAS D. ELAKE, M. D., JOHN H. ELDRIDGE, J. Augsta.

Farmington, Me. Jan. 1835.

T HE Electric Anodyne is a compound

Medicine recently invented by JOSEPH BROWN

Esq. Its use in a vast number of cases has already

proved it to be a prompt, effectual, and permanent

remedy for the tooth-ache and ague, and supersedes

the necessity of removing the teeth by the cruel and

premature operation of extraction. In the most

cases where this medicine has been used, it has removed the pain in a few minutes, and there have not yet been

any cases where a second application of the remedy

has been necessary. This medicine has the won-

derful power, when applied in the proper manner, when

externally on the face, [see the direction accompanying the medicine] of penetrating the skin, and re-

moving the pain instantaneously, and when given

value to the article is that, when the pain is once removed it is not likely ever to return. The

tenacious call, and rapid rise of this medicine, has given

the power of the General Agent to a great extent to

the public, by his transferring the same to the

poor and infirm, and the power of reducing themselves from the

feeling of tooth-ache for a small compensation.

The General Agent has in his possession a great

number of Certificates, proving the efficacy of the

Electric Anodyne, but deems it unnecessary here to

publish any but the following one.

D. NEAL, M. D.

D. H. MIRICK, M. D.

We the subscribers having made use of the

Electric Anodyne, can cheerfully recommend it to

public generally as a safe, efficacious and sure reme-

dical for tooth-ache and ague.

CHARLES SAGER, A. T. PERKINS, J. D. GARDINER,

FRANCIS BUTLER, JONATHAN KNOWLTON,

THOMAS D. ELAKE, M. D., JOHN H. ELDRIDGE, J. Augsta.

Farmington, Me. Jan. 1835.

T HE Electric Anodyne is manufactured